2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

rule to intrusion, so long as sufficient grass and water were available for all.

Of the sentiments of the Hottentots towards their land we have but little information. Mrs. Hoernlé, in one of her recent papers, maintains that even to-day the old tribal land is still closely connected in the minds of the people with their ancestors. The ghosts of the *//naon*, the ancestors, haunt any old locality occupied by the tribe, and anybody visiting such a place must protect himself against them and propitiate them if he is to escape. "Thus, ten years ago," says Mrs. Hoernlé, "I visited, with a native guide, a spot which had long been deserted by the Topnaars. It was a long day's journey up and down great sand dunes, and both I and my guide caught bad colds. The next day my guide's wife came to see me, shaking her head wisely. 'I knew I should find you ill,' she said, 'and I have been scolding my husband, who should have known better. When you got to Wortel you should have gone straight to the water, and put a stripe of wet clay on your legs and on your forehead, and then you should have said:—

Ti //Naoan /Hans	My ancestors' territory
/Gaise /khai loa te te	Run nicely to meet me
aibe mase	I see you first.

Then all would have been well.'" "The important thing here," continues Mrs. Hoernlé, "is that one begs the goodwill of the spirits, claims relationship with them, and enters once more into possession of the old tribal territory by contact with its waters."

A similar ceremony takes place when a Nama goes visiting relatives in another tribe. The head of the kraal visited must take wet clay and soot from the pot, and put a broad stripe on the visitor's forehead, so that he may be able to "eat nicely and drink nicely". "Here it would seem," remarks Mrs. Hoernlé, "that the stranger is given the protection of the society into which he has entered, and is free from danger that might otherwise beset him in a strange place. The preceding example shows perhaps what the danger is, namely, the hostile */Hai /Nan* [ghosts of dead people], and this example makes a little clearer the nature of the protection sought when one is visiting an old locality of the tribe. One identifies oneself with the place and its spirits, and so gets protection and support instead of hostility."[1]

From the facts just noted, one would almost have expected to find the fear of hostile ancestral spirits acting both as a guarantee of possession to the resident tribe and as a sort of supernatural restraint

[1] "The Social Value of Water among the Nama", 319–20.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

to encroachment upon the territory of another. There is unfortunately no other record of such usages to be observed when visiting a strange place, or linking up the occupation of land with supernatural agencies. Whether similar usages did exist among the Cape Hottentots, but have escaped observation, or whether in the case of the Naman, and especially of the Orlams, European ideas had completely overshadowed them in practice, cannot now be determined. Certainly the great freedom with which the Hottentots appear to have wandered from place to place, from their own territory into that of another tribe, does not argue in favour of any pronounced dread of the ghosts haunting such places, nor does the undoubted fact that disputes over the possession of land were frequent.

All the land claimed by a tribe was the common property of that tribe. It could under no circumstances become the property of an individual, nor was it the property of the chief; and it was generally regarded as inalienable. In the early Cape Records several instances are noted of land having been "sold" to the colonists by Hottentot chiefs. It is more than probable that such "sales" were looked upon by the natives themselves not as alienation but as the granting of usufruct, and the "purchase money" as analogous to tribute paid for this use. Even in more recent times, when the concepts of sale and purchase had become generally familiar to the Hottentots, the alienation of land to other tribes or peoples was extremely rare. The chief had no right to dispose of the land or of any portion of it without first obtaining the consent of the families under his rule, and the purchase money had to be divided equally amongst them.[1]

Every member of the tribe had a right as such to the use of its land, water, and grazing for himself, his family, and his stock. He could move freely over the tribal lands, and erect his hut wherever he pleased, without restriction or interference by the chief or anybody else. These rights, however, were merely those of usufruct, and in no case implied full ownership to the exclusion of others.[2] The only instance recorded of recognized private ownership of land or its resources occurs even to-day in the Nara bushveld of the Kuiseb regions behind Walvis Bay. Here each Topnaar family has an hereditary claim to certain */nara* bushes and their fruit. Trespass by other members of the tribe is reported to the chief and dealt with by him; but if the

[1] Wandres, "Ueber das Recht der Naman," 675, 684; *Report on the Natives of S.W.A.*, 75–6; Vedder, "The Nama," 144; Kohler, "Das Recht der Hottentotten," 350.
[2] *Report on the Natives of S.W.A.*, 76; Schultze, *Namaland und Kalahari*, 197.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

821 775 that any change in weather, from calm to storm, from cold to heat, etc., is regarded as sent by the dead. He quotes the case where certain big cirrus clouds which appeared were held to have been sent by a white man who had recently died. He further states that rain, storm, or thick clouds, appearing about a week after a death has taken place, are here and there regarded as a sign that the gall is fleeing from the putrefying body.[1]

769 782 775 There is some evidence also of worship offered to dead people. The clearest indication of this is seen in a conversation between Hahn and a Nama woman well-known to him. He met her travelling on the outskirts of the Kalahari, and thereupon asked her what she was doing so far away from her home. She replied that her family was in great distress, and therefore she was going to "pray and weep" at the grave of her father, who had died in the hunting fields, and he would give luck to her husband in hunting. "'But your father is dead,' I said, 'how will he help you?' 'Yes, he is dead,' she answered, 'but he only sleeps! We Khoikhoi always, if we are in trouble, go and pray at the graves of our grandparents and ancestors; it is an old custom of ours.'"[2]

775 This statement, it will be noticed, implies that dead people are not wholly dreaded as ghosts which cause sickness and death; they can also be invoked to help their descendants. There is thus an ambivalent attitude towards them on the part of the living. No definite information, unfortunately, is available as to the relationship between the two aspects of this attitude. It is possible, perhaps, that a distinction is made between the spirit of the deceased on the one hand, and the ghost on the other, the latter being held to arise not from the "soul", as suggested by Olpp, but from the corpse, since it is sometimes described as having the form of something like a skeleton. And in this connection it may be noted that Hahn quotes certain sayings, that "the Stars are the eyes of the deceased", and also that "the Stars are the souls of the deceased", which he regards as indications of belief in a future life. As additional argument he adduces a form of imprecation: "Thou happy one, may misfortune fall on thee, from the star of my grandfather!"[3] These beliefs are not mentioned by any other writer on the Hottentots, although something similar to them is found among the Bushmen, but Hahn is on the whole a reliable authority. The sayings he records may

[1] Op. cit., 317.
[2] Op. cit., 85, 109.
[3] Op. cit., 112–13.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama.

be taken to hint that the dead do not merely become ghosts. The spirit or rather soul of the dead person might then be looked upon as capable of doing good, while the ghost arising from his body is something to be dreaded. But this again is pure conjecture, justified only by the absence of adequate data. As already indicated, the Hottentot beliefs concerning the fate of the dead stand in need of much fuller investigation.

Hahn gives no further information about the nature, occasions, and extent of the worship of the dead. It will be noticed, however, from the conversation recorded by him, that the prayers have to be offered at the graves of the dead. This fact can be linked up with other usages of the Hottentots. Olpp states that when a man passes the grave of an "ancestor", he will place one hand on the nape of his neck, throw a stone or twig on the mound, and offer a prayer for health, many children, and much stock.[1] We have already come across the placing of stones or twigs on the grave as part of the actual burial ceremony; but it has been observed by many writers, from Müller in 1655 right up to the present, that this act is also performed by Hottentots whenever they happen to be passing one of the stone heaps marking a grave.[2] Olpp, as just shown, says that it is accompanied by prayer. This is not mentioned by some other writers. To take an early account first, Thunberg, who travelled in the eastern districts of the Cape towards the end of the eighteenth century, writes as follows: "By the side of the road I observed a stone heap covered with branches and shrubs, on which each of our Hottentots, in passing by, threw some branches. Asking them for their reason in doing so, they answered that a Hottentot was buried there."[3] And Biden and Kling, writing in 1912, state that: "A peculiarity of the Hottentots in doing homage to their dead is what they call 'heidje eibib'. In the event of a grave being close to a road where the Hottentots continually pass to and fro, the wayfarers throw a stone on the mound when passing by. This is a sign of honour to the deceased, and this duty is strictly observed where there are graves of ancestors of the Hottentots. There is a large 'heidje eibib' at Stygerkraal, near O'okiep [Little Namaqualand]; the Hottentots say that this grave is that of one of their great-grandfathers who originally came from another country."[4]

[1] Op. cit., 29.
[2] Müller, in Godée-Molsbergen, *Reizen in Zuid-Afrika*, i, 19; Gravenbroeck, op. cit., 371; Hahn, op. cit., 46–8 (quoting Sparrman and Lichtenstein).
[3] Quoted by Hahn, op. cit., 45. [4] Op. cit., 225.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

This practice obviously cannot be regarded simply as the addition of another stone or branch to the mound intended to protect the corpse or skeleton from wild animals. At first sight it may appear to be a protective rite against the ghost hovering over the grave; but the praying mentioned by Olpp, as well as the statement made by Hahn's informant, that people sometimes go to pray at the graves of their ancestors, argue against this view. There is, moreover, the fact, recorded by Biden and Kling, that the name "heidje eibib", or more correctly *Heitsi Eibib*, is associated with this practice. This is also mentioned by Alexander.[1] "These Namaquas," he says, "thought that they came from the East. In the country [Great Namaqualand] there is occasionally found (besides the common graves covered with a heap of stones) large heaps of stones, on which had been thrown a few branches; and if the Namaquas are asked what these are, they say that Heije Eibib—their great father—is below the heap; they do not know what he is like, or what he does; they only imagine that he also came from the East, and had plenty of sheep and goats; and when they add a stone or a branch to the heap, they mutter, 'Give us plenty of cattle.'"

Now *Heitsi Eibib* is one of the most prominent figures in the religion and mythology of the Hottentots. This practice, therefore, is linked up with another aspect of Hottentot religion, the cult of hero deities, to which we shall turn shortly. One other point must also be noticed, to which we shall have to return. This is the distinction made by Alexander between ordinary graves and the large mounds specially connected with *Heitsi Eibib*.

Worship of the Moon

All the Hottentot tribes have for a considerable time been more or less under the influence of missionaries. As a result their traditional religion has fallen largely, if not completely, into decay, and the great majority of the people in fact now claim to be Christians. The reports available about their religious beliefs and practices at the time when they first came in contact with Europeans are very inadequate; but even the later writers, although adding considerably to our knowledge, have, with the exception of Hahn, made little attempt to inquire more systematically into the subject. It is perhaps hardly possible, therefore, to arrive at anything like a full conception of the original religious cult of the Hottentots.

[1] *Expedition of Discovery into the Interior of Africa*, i, 168.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

773 778 stones"; whereas Biden and Kling use the term "heidje eibib" in regard to all graves, although speaking also of a specially large "heidje eibib" near O'okiep. Hahn says that branches are thrown only on the graves of *Heitsi Eibib*, not on any others, which appears also from Alexander's remarks. Vedder, again, "was interested to know whether there were really human remains under these often stately monuments of piled up stones. Indeed, I was told that nothing of the kind was to be found under these heaps of stones, as Heiseb was resurrected; but I did not believe these sayings. I, however, found that the earth under these sepulchral monuments was indeed empty." He, therefore, concludes that these heaps were originally beacons set up by the Bushmen at those places where strangers used to cross their tribal boundaries on foot, that is, where there were old paths, and that later, when the Bushmen had to evacuate their country for the new immigrants, these boundary marks appeared to the Hottentots as graves, which were revered as the graves of their own ancestors by piling stones on them.[1]

769 778 773 Whatever the origin of these heaps, it is at least certain that the Hottentots regard them as the graves of *Heitsi Eibib*, add stones, branches, and other objects to them, and pray at them to *Heitsi Eibib* for success in hunting, much cattle, and other benefits. We have previously noted that ordinary graves are also added to in this way, and that people will sometimes go to pray at the graves of the parents. This suggests that *Heitsi Eibib* is in some way connected with the ancestors. One is inclined, therefore, to look upon him either as a traditional hero of the past, round whom a series of legends have collected, or possibly as a mythological ancestor living much the same sort of life as the Hottentots themselves did. He certainly does not appear to be a personified nature deity of the same kind as *Tsui ||Goab*. And it may be added here, that in translations of the Bible and other religious works into the Hottentot languages, the name *Tsui ||Goab* is by some writers used as a rendering for "God", whereas *Heitsi Eibib* never is. This in itself indicates how different were the native conceptions of these two figures.

773 776 In the mythology of the Hottentots *Tsui ||Goab*, as we have seen, appears as a great tribal hero, many of whose people are killed by the evil chief *||Gaunab*. *Tsui ||Goab* goes to war with *||Gaunab*, and finally destroys him by giving him a blow behind the ear; but

[1] Op. cit., 132; cf. *idem*, "Ueber die Vorgeschichte der . . . Buschmänner," *J. S.W. Afr. Sci. Soc.*, I (1925–6), 11–22.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13•
Nama
Bushmen FX10

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turned back with cattle and all to the BeChwana, by whom they were murdered with assegais."[1] A thoroughly convincing proof!

Appendix

Comparative Note on Bushmen and Hottentot Religion

B H 771 171 821

The analysis given above of Hottentot religious conceptions shows that in many respects they bear a striking resemblance to those of the Bushmen, although there are also considerable differences. Both peoples worship the Moon. The Southern Bushmen also have prayers to the sun and to various stars, which the Hottentots and most of the Northern Bushmen have not, but even here the worship of the Moon is far more developed than that of the other celestial bodies. This common feature is all the more significant since none of the Bantu peoples of South Africa pray to the Moon.

B H 771 171 769 776 [192]

Neither Bushmen nor Hottentots, again, have any organized family or tribal ancestor worship, nor any form of religious practice in which the spirits of the dead are regularly invoked or propitiated, although among the Southern Bushmen as well as among the Hottentots dead people are occasionally prayed to. In the beliefs of both peoples the dead are in some way connected with the stars, but it is held above all that dead people become mischievous ghosts, which in particular are the cause of sickness and death. Both the Northern Bushmen and the Hottentots use some form of the word *//gaua* for these ghosts, although the Hottentots customarily speak of them as */hei /nun* and by certain other names as well. Among both peoples, moreover, the magicians are somehow in special contact with the ghosts, and consequently have the power to cure the illness caused by them. Certain of the North-Western Bushmen, however, believe also that the soul of a dead person, as distinguished from his ghost, goes to live with the being *Hawa* in a house in the sky, while the Southern Bushmen likewise speak of an afterworld to which dead people go, without, however, associating this afterworld with any supernatural being. These beliefs are apparently not found at all among the Hottentots.

B H [191]

B H 771 171 776 761 821

Both the Northern Bushmen and the Hottentots further use the word *//Gaua* as the name of a definitely personified being, closely connected with the ghosts of the dead. But here there is also a difference. The Hottentots regard *//Gauab* primarily as an evil being,

[1] Op. cit., 122.

been done away with, the worship has ceased but the moon- 782 535
light dances are still in vogue and are still regularly got up 178
here and there.

The majority of the Nama have become Christians, taking o pride in being called Christians, more or less. Heathenism has been cast into oblivion to such an extent that the investigator can hardly expect any results from his researches even among the old heathens still left in out of the way places.

VI. Witchcraft and Superstition.

1. As is the case in all other religions, so also in the Nama 771
religion does the worship go hand in hand with partly stable, partly ever-changing superstitious beliefs and customs. The skilled eye of the investigator will be able to discriminate between the two, and know how to keep these domains of religion and of superstition distinctly apart. In spite of the fact that these two are so closely related in the consciousness of the tribe, that the one always contains the other, yet the characteristic feature that a tribe forgets its religion and exchanges it for another, much more easily than it gives up its superstitions, will not go by unobserved. For this reason it is not to be wondered at that the reports about the hereditary religion of the Nama are very sparse and difficult to understand, whereas the superstitions can easily be investigated and related and that witchcraft is still in force, being indulged [754] in secretly, reservedly, avoiding all publicity in one place or unashamedly and publicly in another, according to circumstances.

2. The Nama belief in immortality is hardly stronger than 775
their fear of ghosts. Everywhere they relate of departed souls of olden as well as modern times, which have reappeared in some form or another.

No wonder that the heathens never laid out graves con- 764
jointly, but buried their dead somewhere in a solitary place 775
and secured the grave with heavy stones. This does not only happen because they want to protect the corpse against being damaged by the animals of the desert, but actually also in order to prohibit them from rising up again.

Heiseb, who has already been mentioned, for this reason entreated his subjects to cover him up with "soft stones," when he died, as he had the intention of rising from the grave and would be impeded by "hard stones."

They regard many symptoms on the body of a dying per- 763
son, or on the bodies of relatives, and above all, strange ways of behaviour among animals, as precursors of death.

3. He who treads on a grave, passes one unmindfully, or 769
points at a grave with his finger has disturbed the rest of 787
the dead and must expect his revenge. When the corpse of 761
an acquaintance or a relative appears to one in a dream, he

5: Vedder M-5 (ca. 1910) 1928
FX13 Hottentot FX13
NAMA

769 has to exert himself to ward off approaching death by means of
787 circumstantial ceremonies. Having performed these cere-
761 monies secretly, only after a year may he relate this dream, as
by then the time for its realisation will have expired, failing
[632] which he will be regarded as a murderer should the person
die within that year and be treated accordingly. When the
sheep get lost in the pastures, they know how to find them
by lighting a certain root at the gate of the kraal, the flames
showing the direction in which the sheep should be sought.
761 He, who heedlessly stands in the shade of a bush called " the
782 little heart-tree " is endangered by death until he has atoned
for his disrespectful behaviour by burying a piece of cloth
from his own dress, at the root of the tree.

791 4. It is clear that in these circumstances wizards and
sooth-sayers would enjoy great personal attention, find favour
and acquire riches especially in hard times; and up to the
present time all sorts of wizards, who pretend to be able to
ward off death and to cure animals by means of mysterious
remedies, are still active among the Nama; they very seldom
avail themselves of effective medicinal roots and shrubs for
they have a very scanty knowledge of the medicinal plants
of Namaland. The more mysterious is the hocus-pocus in
which he wraps his unintelligible doings, the greater the
wizard and the more firmly do they expect the wonderful
effects! There is a definite way of practising witchcraft to
reveal that which is still hidden in the dim future or is
wrapt in the veil of the past; but it seldom happens that one
comes on the track of old, original customs. What has been
heard or seen among the Bushmen, Ovambo and also among
the Malays and Mahomedans of the Cape Colony, is being
practised and has its believers.

751 The wearing of various kinds of talismans is by no means
uncommon, but one very seldom gets the impression that they
are in any way connected with ancient beliefs or superstitions.
Fangs, beads, pieces of scaly skin, roots, fruits, etc., are
regarded by them as serving to ward off diseases, to maintain
health or to deliver them from evil. As a rule these things
are worn at the breast on a thin leather strap; very often
they are tied on painful parts of the body and are then simply
called " Medicine."

751 When circumstances demand it they prepare these amu-
439 lets themselves, but they have so little confidence in their
own art that they would rather purchase them from the
Ovambo, Herero, Bergdama and especially from the Bushmen.

VII. Manners and Customs.

584 1. A matrimonial engagement may take place in two ways.
The parents of the young man either look for a suitable girl,
get her parents' consent, have long and by no means enjoy-
able negotiations with relatives, decide upon the date for the

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

776 ments. He very soon turns against himself, by stating that the Khoikhoi *must* believe in a Supreme, but very powerful and fiendish Being, from whom they expect rain, thunder, lightning, cold, &c.; and he adds that various Colonists had told him *that the Khoikhoi curse at the thunder*, calling him " "Gutseri and ǂGaunazi," and "throwing something at the lightning and thunder.—(Sparrmann, German edition, p. 196.) Compare in the sequel the hymn to the Thunder and to the Lightning with this statement.)

778 Sparrmann also makes mention of those mysterious cairns. He describes their size to be three to four feet in diameter. This is the general size of those Heitsi-eibib cairns we meet with in Great Namaqualand. He searched in vain in one of those stone heaps for curiosities and antiquities; all he found was a few pieces of wood (p. 549).

The Graves of Heitsi-eibib.

764 The learned Dr. Liechtenstein, who travelled in 1803
769 with the Dutch Commissioner de Mist through the Colony, gives a few but very valuable remarks. Liechtenstein and party were travelling in the Eastern Province Outeniqualand, and the field cornet Rademeier was with them to show the road. "The well-informed Rademeier," says Liechtenstein, "who had offered himself to show us the road for some distance, drew, not far from the road, our attention to the grave of a Hottentot, who, according to the general tradition of this people, long before the Christians had immigrated into these parts of the world, had been considered to be a great doctor and a wise man, and whose memory was honoured by the custom, that each Hottentot who passed by threw a fresh branch of flowers on the grave. We actually saw some half-dried branches which might have been thrown there only a few days ago. The grave consisted of a heap of stones about twenty to thirty yards in circumference.

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

It is interesting that this circumstance, which had not been observed by former travellers, serves as a proof of the higher culture to which the Gonaquas had developed before the other Hottentots, because it was in their country to which this territory belonged. Afterwards we often found such graves towards the borders of Kafirland, but never have I met with anything of the kind in other parts of Africa."—(Liechtenstein, German original edition, p. 349.)

Afterwards the travellers came to the Camdeboo, and Bruintjeshoogte, and Liechtenstein continues his journal, saying: "Before it became dark we passed a narrow spot in the mountain, which is called the '*Israelitische kloof*' (the Pass of the Israelites). Here are various large grave-mounds which are heaped up with stones, and the first colonists in their pious simplicity believed that these were monuments left by the children of Israel who passed here on their wanderings through the desert to "Canaan."

Liechtenstein again, speaking of the Ama-||khosa-Kafir, says: "Amongst the ||Khosa there is no trace of a religious worship. They believe in a Supreme Being, who has created the world; but, according to Dr. van der Kemp's assertion, there is no name for it in their language. But they have "adopted a name from the Gonaquas (a Khoikhoi tribe) and they call God now *Thiko*. The Gonaquas, however, call him *Theuke*, which word, according to van der Kemp, means '*the one who inflicts pain*,' and from some Kafirs I heard it also pronounced *Thauqua*"—(Liechtenstein, vol. i. p. 410.).

To this I may add, that Edmund Sandilli, the son of the late Sandilli, who is now a prisoner at the convict station in Cape Town, told me that they use *u-Ti ||go* for God, a word they borrowed from the Hottentots.

The Kafirs evidently have also taken over the custom of which Liechtenstein speaks, p. 411: "There are spots which nobody will pass without adding a stone, a

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

769 764 branch, or a handful of grass. They themselves do not know the reason of this practice; but these spots are very likely the graves of persons of high reputation, whose bodies pious superstition desires to protect from being injured by wild animals; and therefore every one who passes by enlarges the stone heap by adding new stones and branches."

Tsûi-||goab.

776 Van der Kemp, a missionary, who died at Bethelsdorp (Eastern Province) about 1811, has published a Catechism in the Hottentot language. Unfortunately nothing but the title of it, which was written in the Eastern ǃGonaqua idiom, has been handed down to us; and in this title appears the word *Thuickwe*, for God, undoubtedly the same as [17] Tsûi||goab of the Nama, Tsu-||goam of the ǃKora, and Tuiqua or Tigoa and Tanquoa of the Cape Hottentots.

Further, Appleyard in his Kafir Grammar, p. 13, gives a short outline of the ǃKora language, and notes the name God in Khoikhoi, as follows:

[18] Hottentot: Tsoei'koap.

Namaqua: Tsoei'koap.

Koranna: Tshu'koab, and says in a footnote: "This is the word from which the Kafirs have probably derived their u-Tixo, a term which they have universally applied, like the Hottentots, to designate the Divine Being, since the introduction of Christianity. Its derivation is curious. It consists of two words, which together mean the *wounded knee*. It is said to have been originally applied to a doctor or sorcerer of considerable notoriety and skill amongst the Hottentots or Namaquas some generations back, in consequence of his having received some injury in his knee. Having been held in high repute for extraordinary powers during life, he appeared to be invoked even after death, as one who could still relieve and protect;

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

Heitsi-eibib ǁKhāb, ǂGama-ǂgorib, Tūsib and ǀAub, the Serpent.

769 Captain James Alexander, later Sir James Alexander, had, no doubt, a very fascinating way of gaining the confidence of the natives. The Namaquas even now speak of him in the highest terms, and praise his social and familiar habits. An old Namaqua said to me of him "ǀAva-khoĭ khemi ko tsā ǀhūb ke,"—That man had the flavour of a Redman,—meaning to say that the English traveller knew how to fraternize with them.

Alexander's observations, therefore, we must consider very valuable. He was the first to supply us with specimens of Khoikhoi folk-lore. In these pages we can only reproduce his notes on the mythology and religion of the Namaquas:—

"These Namaquas," says Alexander, "thought that they came from the East. In the country there is occasionally found (besides the common graves covered with a heap of stones) large heaps of stones on which had been thrown a few bushes; and if the Namaquas are asked what these are, they say that Heije Eibib—their great father—is below the heap. They mutter, 'Give us plenty cattle.'"—(Alexander, "Expedition of Discovery," i. 167.)

821 "There is a strange story about the moon which is a little better than their usual ignorant notions. The moon, they say, wished to send a messenger to men, and the hare said that he would take it. 'Run, then,' said the moon, 'and tell men that as I die and am renewed, so shall they also be renewed.' But the hare deceived men, and said, 'As I die and perish, so shall you also perish.' [262] Old Namaquas will not therefore touch hare's flesh; but the young men may partake of it—that is, before the ceremony of making them men is performed, which merely consists in slaughtering and eating an ox or a couple of sheep."

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

among the Khoikhoi, we should come to the conclusion of the existence of such a belief, from the custom that they bury their dead with the face towards the east. To them also our "Ex oriente lux" had a deeper meaning. Peschel, in his "Races of Man," p. 259, correctly remarks: "Again, if we knew no further details as to the opinions of the intellectually gifted Hottentots, formerly so greatly underrated, it would be enough that, previous to burial, they place the body of the deceased in the same position which it once occupied as an embryo in the mother's womb. The meaning of this significant custom is, that the dead will mature in the darkness of the earth in preparation for a new birth." The graves are covered with stoneheaps and branches of thorns to prevent the hyenas devouring the bodies.

That the pre-historic myth-makers thought very much about the riddle of a future life, we have seen in the myth of the Moon, who sent the Hare to men with the message of immortality.

This feeling of a future life is not as dim as some ethnologists and travellers and missionaries like to represent it. I shall refer to what I experienced myself.

769 Once I met on the outskirts of the Kalihari a party of Namaquas in an ox waggon, which belonged to a woman of rank (Geikhoin), who was with the party. I knew her very well, for she had treated me very hospitably when I once stayed at her kraal. I was very much surprised to find her so far away from her home, and asked: "What brings you into these waterless hunting grounds; since when are women going to shoot game?"

"My dear friend," she said, "don't make fun, I am in great distress; we lost a great number of sheep and cattle through the drought and the Bushmen, and I am going to the grave of my father, who died in the hunting fields; I am going to pray and weep there; he will hear my voice, and he will see my tears, and he will give luck to my husband who is now out ostrich-hunting, so that we can

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buy again milk-goats and cows, that our little ones may live."

"But your father is dead'" I said; "how will he hear?"

"Yes, he is dead," she answered, "but he only sleeps! We Khoikhoi always, if we are in trouble, go and pray at the graves of our grand-parents and ancestors; it is an old custom of ours."

Is there a difference between this woman and Napoleon III., who, like the old kings of France, was so eager to play the part of the Eldest Son of the Church, and who was certainly addicted to ancestor worship, if the recently published will of April 14th, 1875, is genuine? "We must remember," writes the Emperor, "that those we love look down upon us from Heaven and protect us. It is the soul of my great uncle which has always guided and supported me. Thus will it be with my son also if he proves worthy of his name."—(*Allgemeine Zeitung*, 1875); *Vide* Peschel, "Races of Man," p. 261.)

Another custom, which also proves that the Khoikhoi believe that the person in the grave is not quite dead, is that of throwing water on the grave shortly after the burial. When asked why they do this, they say, in order to cool the soul of the deceased. The grave is also called ǂaus—*i.e.*, "the unhappy, discontented;" ǂau signifies "dissatisfied." If, for instance, an ox is slaughtered, the cattle can be seen to hold a gathering at that spot, throwing up dust with their horns and feet, and the bulls especially commence roaring like lions. Then the Khoihoi say: Goman ta ǂau, the cattle are dissatisfied—*i.e.*, they protest against the death of their comrade. Another word is ǂauăm, which also means, to protest, but in a very energetic way.